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CONVERTED CATHOLIC MAGAZINE

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*Other Outrages against
Protestants in Italy
The Gospel and Ireland*

MARCH, 1950

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xii:32

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Vol. 11 (New Series)

MARCH, 1950

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SUBSCRIPTION PRICE: \$2.00 a year (10 issues); Single copy 25¢

FOREIGN REPRESENTATIVES:

J. A. Kensit, Protestant Truth Society, 184 Fleet Street, London, England.
Rev. Edwin J. Taylor, Protestant Truth Society, 7 Bonnie Brae Blvd., Toronto 6, Canada.
Evangelical Publishers, 366 Bay St., Toronto 1, Canada.
Gospel Books, 88 King St., Catherines, Ont., Canada.
Saskatoon News Agency, 156 Second Ave., Saskatoon, Sask., Canada.
Upper Canada Tract & Book Society, 406 Yonge St., Toronto 2, Canada.
Keswick Book Depot, 315 Collins St., Melbourne, AUSTRALIA.
Protestant Association of South Africa, P. O. Box 2976, Cape Town, SOUTH AFRICA.

All communications, checks and money orders
for the Magazine or Christ's Mission should be addressed:

CHRIST'S MISSION INC., 160 FIFTH AVENUE, NEW YORK 10, N. Y.

PRINTED IN U.S.A.

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Message OF THE Month

Jesus Christ--The Real 'Key To The Universe'

PROF. ALBERT EINSTEIN, the great mathematical genius, after thirty years study has worked out an equation by which, it is said, everything in the universe, from atom to star, can be explained. His formula is called the "Key to the Universe," although it has yet to be proved experimentally that it "fits the lock." We are told it proves that there is but one ultimate source out of which all things are formed, on this earth and in the whole universe, that everything in the cosmos has its beginning and ending in one universal principle.

This is really nothing new, but rather a confirmation of the Scripture teaching about Jesus Christ as the beginning and the end of all things, the *Alpha* and *Omega*—the A-to-Z of all creation and salvation (*Rev. 1:8*).

He is the real "Key to the Universe," the Key that also has been proved to fit the lock: "*And he is before all things, and by him all things consist*" (*Col. 1:17*).

He is the "Word of God," the same that was in the beginning with God: "*All things were made by him; and without him was not anything made that was made*" (*John 1:3*).

Colossians 1:15-20 describes Jesus Christ as the "Key to the Universe" as follows:

Who is the image of the invisible God, the firstborn of every creature:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence:

For it pleased the Father that in him should all fulness dwell;

And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Christ is the Key to all of life. Without Him life is an insoluble mystery, a baffling enigma. Long before Einstein, the Apostle Paul gloried in making this known: "*To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ*" (*Eph. 3:9*).



Further Outrages Against Protestant Missionaries In Italy

THIRTEEN Protestant evangelists of the Church of Christ were recently stoned out of Castel Gandolfo, the town outside Rome where Pope Pius XII has his summer villa, after priests had aroused the people against them. This is a continuation of the violence against these Protestant missionaries as reported in our issue for last November (p. 270), in an article entitled, "Protestants Not Free In Italy."

What surprises us is that this latest report of violence against Protestants in Italy received front-page space, two-column width, in the N.Y. Times of last January 8.

This group of evangelical missionaries began their work in the towns outside Rome early in 1949. Besides preaching the Gospel, they established an orphanage for young boys, mostly

war orphans, in Frascati, and during the year had distributed \$100,000 worth of food, clothing and medicine. The group is sponsored and financed by the Texas Church of Christ. Their orphanage has twenty-two boys ranging in age from 8 to 17 years, and was started in March of last year after oral permission from the Roman Prefecture. Later the group was told that it must have written permission. Application was made for this written permission, but so far it had not been received. Also visas necessary for the group to remain in Italy had meanwhile expired.

According to the report, Mr. K. D. Pittman, one of the evangelists, said that he asked Mr. James C. Dunn, United States Ambassador to Italy, what they should do if visas were not granted and that Mr. Dunn replied, "Perhaps it might be best if they went home." The group also appealed to Mr. Myron C. Taylor, President of

Above clipping from the front page of the N. Y. 'Times' of January 8, 1950

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man's Ambassador to the Pope, but he was unable to help him. During the year that this group had been operating their orphanage and mission, 250 Italians had been baptized into membership of their church.

Reading like a chapter out of the *Acts*, another report in the N. Y. *Times* of January 9, described how this small group of Evangelical Christians, in spite of persecution and violence, had continued to hold Bible services in the towns of the Alban Hills that surround Rome. Of one such service at Frascati it said: "Here a congregation of about 100 men, women and children—nearly all from humble walks of life—heard a Bible reading by young evangelist Cline R. Paden of Brownfield, Texas . . . One young man was baptized by immersion in a tank on the side of the hill behind the villa that serves both as church and orphanage."

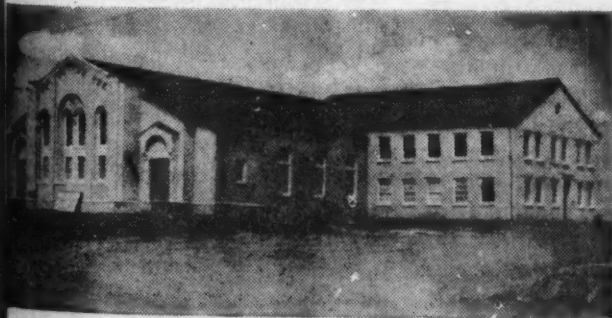
A Vatican source was reported as admitting that the local priests had complained that the evangelists were "preaching heresy," but expressed doubts that they had aroused the town people against them. Another Vatican source expressed regrets at the stoning of the Protestant preachers, but added: "*Much the same thing would hap-*



**Cline Paden, Supt.
of Frascati Orphans'
Home**

pen if there were such preaching in a strongly Irish Catholic parish in America." From this it would appear that Vatican authorities take it for granted that Roman Catholics persecute Protestants wherever Catholics are in the great majority.

Most unfair was the attack against this group of Protestant evangelists by the Vatican newspaper *Osservatore Romano*, as reported in the N. Y. *Times* of January 15. In its issue of the day before, the Vatican newspaper accused the Protestant preachers of having "become purely Communist." It accused them of employing Communist workers, and that their method of propaganda "shows all the intent and character of anti-religious activity already characteristic of Communism." The bulletin of Italian Catholic Action also condemned Protestants for trying to convert Catholics in Italy, and the Italian Interior Ministry said



**Crescent Hill
Church of Christ,
Brownfield, Tex-
as, which spon-
sors the Frascati
Orphans' Home
in Italy**

March, 1950

it had complained to the United States Embassy in Rome that American Protestant activities in Italy often aided Communism. In reply the Baptist Union of Italy declared: *"There is an effort to give the impression that Protestant activity is pro-Communist. The attempt to place religious questions upon a political ground and to justify episodes of intolerance from a political view is not new."*

A resolution protesting the accusation of the Italian Interior Ministry was also drawn up at the Evangelical Biblical Institute in Naples and adopted by members of the Waldensian, Baptist, Methodist, Free Church of the Brethren, Seventh Day Adventist and Presbyterian churches. The resolution said that the accusation of the Interior Ministry had been intended "to justify ill treatment and discriminatory laws against evangelical ministers, missionaries, and Protestant churches in Italy." It also called upon the Italian people "to see that the rights and duties of citizens as provided by the constitution of the Italian Republic be enforced." Copies of the resolution were sent to the United States Embassy in Rome and to the State Department in Washington.

Because of the wide publicity given to the treatment of these Protestant preachers in Italy, the U. S. State Department requested a full report from the United States Embassy in Rome. An AP report from Washington of January 9 stated that the Department of State "is reported looking not only into this incident but also into the entire position of the Church of Christ in Italy." Later it was reported that the visas of the thirteen evangelists had been extended for three months.

After all, maybe it should not be surprising that the N. Y. Times gave front-page space to this story. For it tells of a group of young Protestant missionaries who spent over \$200,000 in a year to support an orphanage and supply food, clothing and medicines to the people of Catholic Italy. No country has received as much financial assistance from America as Catholic Italy, a former enemy country, since the end of the war. America has greatly helped the Pope and the Roman Catholic Church in Italy. It has given tremendous publicity to the Pope's Holy Year; even ECA funds have been used to build accommodations for Holy Year pilgrims in Rome. And what do we see in return? A group of young Protestant American missionaries, preaching the Bible in love to all who choose to come and listen, baptizing those who confess and accept the Lord Jesus Christ, supplying free to Italy's need food, clothes and medicines, supplying a home for twenty-two homeless Italian children—this group of earnest Christian helpers stoned as "heretics" out of the very town where the Pope lives part of the year, and from other towns within a few miles of Rome itself.

Protestant America fought the recent World War to liberate Italy from Mussolini's Fascist yoke and to establish the four freedoms—the chief of which is religious freedom. Since then billions of American dollars have been poured into Italy to feed its people and rehabilitate the country. The least we should expect in return is freedom and protection for Protestants to preach the Gospel and help the people.

BY JIMMY WOOD

What Religious Freedom Means To Catholics

LOOK Magazine, in its issue for last September 13, published an article on the Vatican from which I quote the following paragraph: "At 73, the gentle priest Eugenio Pacelli has become a fighting Pope. In the ten years since his elevation to the papacy, he has seen the homelands of nearly 15 per cent of his communicants fall to the communists. He has seen his priests, teachers and nuns brazenly persecuted, cardinals imprisoned, cathedrals confiscated, hospitals and schools closed, millions of his spiritual children denied religious freedom."

It has become a part of the propaganda of the Roman Catholic Church to talk much in favor of religious freedom as a result of this persecution in communist countries. The publicity thus received by the Catholic Church in this country has created great sym-

pathy for it among the American people, who are led to believe that the Catholic Church is a great champion of religious freedom. But the picture is altogether different in countries where the Roman Catholic Church is in control, and where freedom of religion merely means freedom to be a Catholic anywhere at any time, but never freedom to be anything else. If you do not believe this, examine carefully the following account of some of the things that Catholics have done to hinder and destroy the work of Church of Christ missionaries in Italy itself. The Crescent Hill Church of Christ in Brownfield, Texas, has documentary evidence to substantiate them.

BIBLES NOT AVAILABLE

The Pope whose priests and nuns are so abused in communist countries has virtually denied his own people in Italy the right to read the Bible. It is difficult for American Protestants to believe that there are countries in the world where the Bible cannot be purchased at any price. Yet this has been

[The author of this article is the Minister of the Crescent Hill Church of Christ in Brownfield, Texas, sponsors of the Frascati Orphans' Home in Italy.]

true in Italy. With the people begging our missionaries for copies of the Bible, and with thousands of dollars on hand that had been donated by members of the Churches of Christ in America to purchase Bibles for the Italian people, our missionaries could not buy Bibles in any quantities. The head of the American Bible Society in New York told us by letter that it was harder to get Bibles into Italy today than it was during Mussolini's reign. How can a church that thus denies its people the right to study the Bible claim to believe in religious freedom?

NO FREEDOM FOR THE INDIVIDUAL

Since March 27, 1949, our missionaries of the Church of Christ in Italy have made 215 converts. Not one of them has been converted without the distinct understanding that he or she was doing so at the risk of great personal loss and persecution. They were publicly denounced in their Roman Catholic Churches. Their friends were

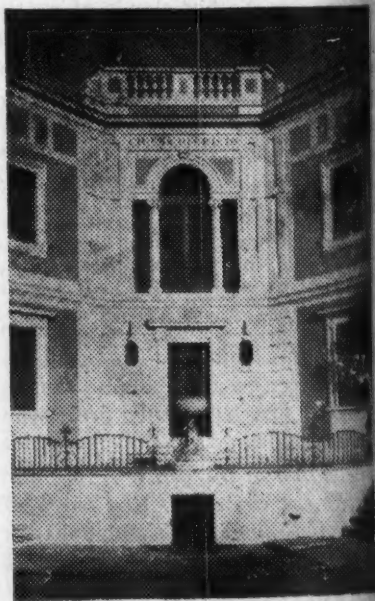


Two views of the Villa Speranza, which is the main building of the orphanage for boys in Frascati conducted by the missionaries of the Church of Christ.

forbidden under severe penalties to speak to them. They were publicly accused of accepting bribes to be baptized. Their children were threatened with expulsion from school; fathers were discharged from their work; they have had their rent raised, and in some cases have been evicted from their homes. The Roman Catholic Church demands religious freedom in Czechoslovakia, Hungary, Poland and other countries where Communists are in control, but is not willing to grant it to Protestants in Italy where Catholics have control.

FREEDOM TO PREACH THE BIBLE

The right to preach the Bible anywhere at any time without molestation from the government or from anyone else is unknown in Italy. On June 29, 1949, a bomb was set for our workers, and several Italians who had been



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converted were severely beaten and their houses stoned. Last May a demonstration led by some of the priests and monks of the city was staged in Frascati against the work of our missionaries. In October Brother Harold Paden was driven out of the little town of San Cesario, threatened bodily, spat upon, and had buckets of dirty water thrown on him while conducting a religious service in a building we had leased. The priests and Bishop of Monte Compatri offered the "Blessing of San Antonio" to those who would attack our missionaries. Government officials of almost every town where our workers have taught, have forbidden them to preach on the streets, while Catholics are given this right every day. After one year in Italy, the Prefecture of the Roman Province informed our workers that it was extremely unlikely that their visas to remain in Italy and carry on their work would be renewed after the first of the year. Only after much publicity in this country and protests to the State Department were their visas renewed for another three months. All this has happened in Italy, only a few miles from the center of Rome, a country where the Roman Catholic Church is in control and that professes to believe in religious freedom—but only for those who preach Roman Catholic doctrine.

FREEDOM TO HELP THE NEEDY

No one in America would deny anyone the right to take an orphan boy off the streets, feed and clothe him, and provide him with a home. No one would deny a religious organization the right to feed the hungry and clothe the naked. Yet our missionaries in Italy are being denied this right. On

March 13, 1949, the first homeless boys were taken into our orphans' home at Frascati, which is owned and operated by Churches of Christ in America. Since then twenty-two orphaned boys have been taken into the home. These boys were taken off the streets and out of the alleys, given a home and care that they had never known before. Early in November the Commissario of Frascati ordered Brother C. Paden, superintendent of the Home, to take in no more boys. He went so far as to sign a specific order that a homeless waif was not to be taken into the orphanage. The Crescent Hill Church of Christ has photostatic copies of the two letters he signed forbidding our workers to operate the home and to take any more boys into it. On December 22, he ordered the twenty-two boys in the orphanage to be sent away—to beg on the streets again and to sleep in the gutters. The only reason for this was because the boys were being taught the Bible and not the doctrines of the Roman Catholic Church, and that the glory for the orphanage was going to Christ and not to the Roman Catholic Church.

Several hundred of our relief packages have been tied up in the customs. Why? Because the Roman Catholic Church does not want us to distribute food to the needy in the name of Christ, but wants it given out by the Vatican relief agencies to enhance the glory and prestige of the Catholic Church.

Yes, the Roman Catholic Church believes in freedom—in freedom to be a Catholic and to believe and worship as a Catholic. It denies religious freedom to others whenever it can in countries where it is in control.



Only God Can Make A Saint

By E. VAN BUSKIRK

POPE PIUS XII has announced plans to officiate at eleven canonizations and seven beatifications during the Roman Catholic Holy Year of 1950. Among those to be canonized is Anthony Mary Claret, a Spaniard and founder of the Claretian Fathers. 30,000 Spaniards, led by Generalissimo Franco expect to attend the ceremony. This is a very important step in the Roman Catholic Church, for canonization is their only proof that a person has finally struggled out of purgatory and reached heaven. Although it is a very poor record for the Roman Catholic Church, they teach that only approximately 1,500 saints are definitely in heaven with Christ and His father, God.

Saints and their worship is an integral part of Roman Catholic practice. Catholics are taught to "honor God in His saints as the loving distributor of supernatural gifts." [*Cath. Encyclopedia*, v. II, p. 364.] According to Roman Catholic authorities, *dulia*, or honor and humble reverence are paid saints, while *latría* or worship, is paid

to God alone. In reality, the Roman Catholic Church teaches that Jesus Christ brought only *justice* on earth and that Mary and the other saints must be looked to for *mercy*. It follows, therefore, in the eyes of Roman Catholics, that Mary and the saints have even more power to save than Christ. They believe the saints can get them into heaven, literally by the backstairs.

NATURE OF BEATIFICATION AND CANONIZATION

Years of investigation and support are required before canonization is considered. Formerly bishops could grant the honor of beatification to those of the faithful who had shed their blood for Christ or lived lives of heroic virtue. In 1634, Pope Urban VIII published a bull "reserving to the Holy See exclusively . . . immortal right of canonization . . . and beatification" [*Cath. Encyclopedia*, v. II, p. 366]. Canonization is a precept of the Roman pontiff commanding public veneration be paid an individual by the Roman Catholic Church, while beatification only *permits* local veneration to an individual.

The consensus of Catholic opinion declares that the pope is infallible in issuing a decree of canonization. St. Thomas declared [*Quodlib.* IX, a, 16]:

"Since the honor we pay the saints is in a certain sense a profession of faith, i.e. a belief in the glory of the saints [*quā sanctorum gloriam credimus*] we must piously believe that in this matter also the judgment of the Church is not liable to error."

Canonists and theologians generally deny the infallible character of decrees of beatification on the grounds that they are always a permission, never a command. Beatification, however, is the most important and difficult requisite to canonization.

HOW THE POPE CREATES A SAINT

It is no easy and rapid process to create a saint in the Roman Catholic Church. St. Romuald was not canonized until 439 years after his death, and Claret, who will be canonized next May 7, died in exile in 1870. Before beatification can be issued, it must be proven that the proposed saint performed miracles on earth, led a sanctified life, even to the point of martyrdom, and that public worship has never been rendered to the candidate. There is one promotor or sponsor who officially works toward the canonization, and this person or group is generally from the same locality as the proposed saint. Inquiries are conducted throughout the world to determine the eligibility of the candidate. These inquiries fall into three categories: the *informative* inquiry which pertains to the sanctity and miracles of the investigatee; the *de nu culta* inquiry which proves that no public worship has been rendered to the investigatee; and the *processiculi diligentiarum* inquiries

which are related to the writings of the proposed saint. If the results of the *de nu culta* and *processiculi diligentiarum* inquiries are favorable, and the cardinals of the Congregation of Rites favor further action, a decree is issued and signed by the pope with his baptismal name, and the proposed saint is called Venerable.

After the decree is issued, bishops throughout the world continue to cooperate to determine the results of the *informative* inquiry, the inquiry regarding the sanctity and miracles of the investigatee. After he is personally satisfied with the reports, the pope issues a decree asserting there exists evidence of the heroic virtues and miracles of the proposed saint. If a majority of the consultors of the Congregation of Rites approves, a final decree is issued by the pope and the time appointed for the solemn beatification in the Vatican basilica. The proposed saint may then be called Blessed, and public veneration of the beatified is permitted.

A beatification requires considerable expense, the minimum well over \$20,000. The canonization costs at least an additional \$10,000. In the case of the canonization July 7, 1946 of the American saint, Mother Frances Xavier Cabrini, the RNS reports the income to the Roman Catholic Church was at least \$1,000,000. *The Christian Century* aptly remarked of that canonization, "That what the Pope did was to add not a cubit to the stature of the nun," but "to create a myth, to pay a debt and to add to the income of the Vatican."

To complete a canonization after a beatification, proof is required that the

proposed saint has worked two miracles by intercession after being beatified. Discussion proceeds in the ordinary way, and if the miracles are proven, the pope then issues a Bull of Canonization, not only permitting, but commanding universal public veneration of the Saint.

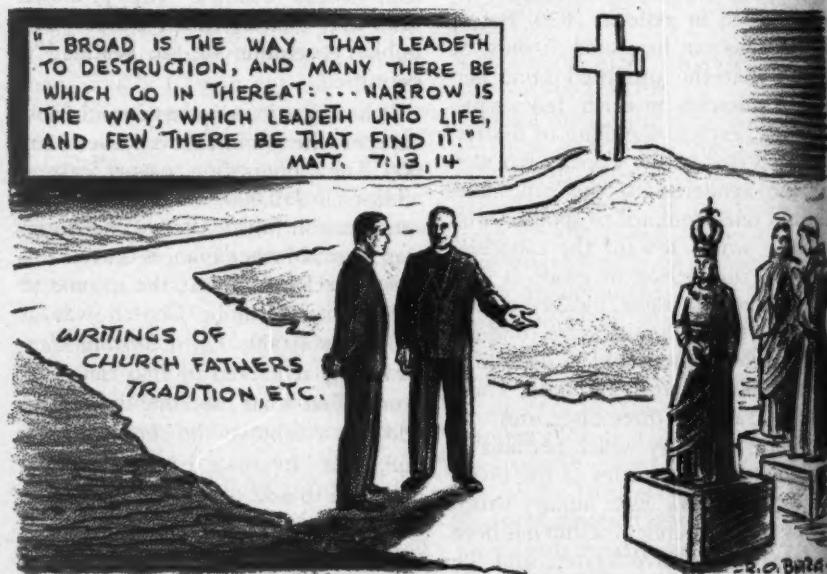
Thus another saint of the Roman Catholic Church has been created.

But, in verity, only God can make a saint—and those are called of God and sanctified in Christ Jesus. (*Rom. 1:7, I Cor. 1:2.*) They are washed by His blood and justified in His name (*I Cor. 6:11*).

The saints of the Scripture were not dead. Paul, in his epistles, saluted the saints at Philippi (*Phil. 4:21*), at Ephesus (*Eph. 1:1*), and at Colosse

(*Col. 1:2*). Furthermore it is reported by Ananias in *Acts 9:13* that Saul, before his conversion and renaming to Paul, did evil to God's saints at Jerusalem. Certainly no living man could persecute a dead saint. Paul later returned to Jerusalem to minister to the saints; he also exhorted the Christians in Rome to distribute to the necessity of the saints. God's saints are not dead. They are alive in Christ.

Far from obtaining favors from God for others, God's saints are in need of their own intercessor, Jesus Christ. "He that searcheth the hearts knoweth what is the mind of spirit, because he maketh intercession for the saints according to the will of God" (*Rom. 8:27*). God also provided spiritual gifts for the perfecting of the saints (*Eph. 4:12*), and has revealed to them the mystery hid



from ages and generations — the indwelling of Christ, the hope of glory.

PROMISES TO GOD'S SAINTS

"I will never leave thee nor forsake thee," Christ promised to his followers. God's saints in themselves are nothing. Paul says: "I am crucified with Christ. Nevertheless I live yet not I but Christ liveth in me. For to me to live is Christ and to die is gain." True gospel saints know they are in God's love and keeping and have the joy of knowing *their salvation is sure and full*, "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; he that believeth in me shall never thirst" (Jn. 6:35); *their prayers will be answered*, "Therefore I say unto you, what things so ever ye desire, when ye pray, believe ye shall receive them, and ye shall have them" (Mk. 11:24); *their bodily needs will be supplied*, "Trust in the Lord . . . and verily thou shalt be fed" (Ps. 37:3); *their divine sonship is certain*, "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on His name" (Jn. 1:12); and *their final enthronement is with Christ*, "To them that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne" (Rev. 3:21).

WHO IS A TRUE SAINT?

A true saint is not determined by countless ecumenical investigations, councils and decrees. A true saint is a believer in Christ. The Bible calls saints by other names: Believers, Beloved Brethren, Children of God, Chosen Ones, Sons of God, Ransomed

of the Lord, Vessels of Honor, Heirs, Dear Children. Paul records for us how God has chosen His saints before the foundation of the world, and predestinated them unto the adoption of children by Jesus Christ to himself. He has promised not to forsake His saints, but to preserve their souls. "*Precious in the sight of the Lord is the death of His saints.*" (Ps. 37:28; 98:10; 116:15.)

Sainthood is not reserved for the Roman Catholic Church. Every individual is either a saint or a sinner—he either has accepted Christ, or rejected Him—he is either saved for eternity or lost. No miracles must be performed or heroic life of virtue must be lived. No staggering sums of money must be paid.

The great price of sainthood has already been paid. It was paid in the death of God's son, our Saviour, even Jesus Christ. It was paid for the entire world because "*God commended his love toward us, in that, while we were yet sinners, Christ died for us.*" (Rom. 5:8) "*If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved.*" (Rom. 10:9)

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God. (I John 2:1, 2; 3: 1, 2.)

Land Distribution In Italy

PLANs TO REVOLUTIONIZE Italy's agricultural system are underway by the ruling [Catholic] Christian Democrat Party. Headed by Premier DeGasperi, a billion dollar program is planned for land reform which will force the sale of 3,700,000 acres of private estates and also increase Italian production acreage by one-sixth and agricultural production by one-half. After expropriations no individual landholder will be permitted to own more than 2,470 acres of arable land.

However, under the general plan no land will be taken from the 1,100,000 acres owned directly by the Roman Catholic Church and its religious orders, 667,100 acres owned by welfare agencies and 2,100,000 acres owned by resettlement agencies, non-profit corporations and agrarian associations.



This is the answer of a Catholic-controlled political party to the unrest of land and food hungry peasants. It is an interesting counterpart to the Communist answer to this same problem. The salient difference in the handling of this problem by the Catholic-controlled party and the Communist-controlled party appears to lie in the property owned directly by the Roman Catholic Church.

One of the vehement objections expressed by Cardinal Mindszenty to the Communist-controlled government in Hungary was the dispersing of Roman Catholic owned land to starving peasants. In 1946 the Roman Catholic Church owned 1,100,000 joch [1 joch equals 1.4 acres] in Hungary, and was the largest single landholder in the country.

Throughout all of Europe the Roman Catholic Church is a large landholder. It is only here in America, where constitutional-

ly it is forbidden for a religious organization to own land directly, that the Catholic Church must compromise and permit the land to be placed in the name of its bishops as representatives of the Church. But proper precautions are taken, of course, to insure that the land remains indirectly in the possession of the Hierarchy and cannot be confiscated by relatives or friends of the bishops.

But in Italy, where it appears the Catholic Church will still be the largest landholder, there is urgent demand for some equalization of land distribution. The paradoxical feature of this situation is that the Roman Catholic Church claims ninety-nine percent of the Italian people are Roman Catholic. It would seem therefore that they are not willing to release their land to their own people.

Protestantism In Germany

ACCORDING to Pastor Martin Niemöller, German Protestant leader, the splitting of Germany between East and West has been the severest blow suffered by European Protestantism since the Reformation. As reported in the N. Y. Times of last January 2, Pastor Niemöller went so far as to say that the Germans would rather take the risk of living under a Communist dictatorship in a reunited country than continue as at present with two Governments.

He further asserted that the split has harmed Protestantism so much that Germany is no longer a Protestant country but a Roman Catholic one, "conceived in Rome and born in Washington." The Western German Republic is more than 50% Roman Catholic, since the areas of the Soviet-occupied zone along with those ceded to Russia and Poland—East Prussia, Eastern Pomerania, Eastern Brandenburg and Silesia—are mostly Protestant.

Niemöller, who was a submarine commander in the first World War, is the leader of the Evangelical wing of the Protestant Church in Germany, which refused to

submit to Hitler. Niemoeller himself spent six years in Nazi concentration camps because of his resistance to Hitler and was regarded as the great hero and martyr of the Protestant Church cause against Nazi paganism. But it will be remembered that after Hitler's defeat, Niemoeller, on his release from concentration camp, disappointed many of his admirers because of his failure to condemn completely Germany's war aims; and later because of his opposition to the denazification program.

Niemoeller is still motivated by German nationalist tendencies, and also by a justifiable fear of the ascendancy of the power of the Roman Catholic Church in Germany. In order to save German Protestants from being forced to support with their votes the Catholic-dominated Christian Democratic Party as the only alternative to Communism, Niemoeller, in 1947, reached an agreement with Dr. Kurt Schumacher, Socialist leader, by which Protestants would vote for the Social Democratic Party. The Socialists, under Schumacher's leadership, are strong advocates of Germany's reunification, but not on Communist terms.

Niemoeller considers the reunification of Germany as essential for the peace not only of Germany but of Europe and of the world. He insists that if the occupying powers cannot achieve the unification of Germany as provided for in the Potsdam agreement, then they should turn the country over to United Nations Trusteeship. He considers the reunification of Germany essential also to keep Germany Protestant and to safeguard religious freedom there. He seems to fear Rome more than Moscow.



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3 Hillbore Avenue Toronto 5, Canada

Catholic Invasion of Labor

UNITED STATES labor leaders, representing more than 14,000,000 members of the AFL and CIO, attended the Free World Labor Conference in London last December and swiftly terminated a virtual Socialist veto on the admission of numerous European Catholic Trade Unions to the World Conference.



Termed by Walter Reuther, leader of the American CIO delegation and maker of the compromise plan, as the "one explosive issue" of the conference, the admission of Roman Catholics who are already members of the International Federation of Catholic Trade Unions to the Free World Labor Conference was stiffly fought by leaders of the British, Belgium, Dutch and Swiss unions. These leaders felt that Roman Catholics seek to increase their power by belonging to two distinct international bodies each fighting communism in its own way and often in different ways.

Under Mr. Reuther's plan, which was accepted 46 to 8, Roman Catholics may stay in their own union international or join the new one, but they cannot do both. This action must be completed within two years, when the next congress of the FWLC will convene.

Roman Catholic infiltration of labor unions is aimed at eventual control. This is in accord with Pope Pius XI's encyclical *Quadragesimo Anno*:

"It is the desire of the Church that industrial associations, organized by Catholics for Catholics, should be composed of Catholics, although it recognizes that particular circumstances may compel the adoption of a different course."

A study of Roman Catholic labor relations in other lands shows what will be the result if Roman Catholics are able to control international labor unions. Protestants throughout the world must arouse themselves lest they find the keys to industry and voting power rest in the hands of Roman Catholic dictatorship.

The Inspired Word Of God.

How Many Books Does It Contain?

BY MARY E. WALSH

THE name "Apocrypha" is a Greek word meaning "hidden" or "concealed." It is evident that St. Jerome was among the first to apply this title to all the books not found in the Jewish Canon. He classified as apocryphal all the books which were in the Septuagint, or Greek translation of the Old Testament, which were not found in the Jewish Canon. The translators of the Septuagint did not find any of the deuterocanonical writings in the Hebrew Bible from which they had prepared their version.

[The Knights of Columbus in its advertising campaign to win converts to the Roman Catholic Church has widely circulated a false claim that the Bible is a "Catholic Book," inferring that it is a Roman Catholic book. This is not true. The Bible is God's book, and does not belong to any denomination or group. In this article Miss Walsh, a converted Roman Catholic, shows how the seven spurious books contained in the Roman Catholic version of the Bible can not be inspired of God.]

The canonicity of the Old Testament took place in the days of Ezra, about 457 B.C. Only thirty-nine books were acknowledged by the orthodox Jews or the Christian church to be canonical, inspired and authoritative. There were some uninspired writings that were in circulation before the canon of the Old Testament was closed. Some of these were written in Hebrew while others, such as the addition to Esther, Wisdom, part of Baruch, the Songs of the Three Children, and Second Maccabees never existed in the Hebrew at all. While these books were disseminated among the Jews, they never attained the same position of authority as the Inspired Word. When the canon of the Old Testament was finally closed, they were completely excluded. From this point the Apocrypha ceased to be copied in Hebrew; consequently, they have come down to us in the Greek, or in a translation made from the Greek. Thus the Hebrew Bible has never contained any of these spurious books—Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees, with the addition to Esther and to Daniel.

THE REFORMATION AND THE APOCRYPHA

The Protestant Reformation marked a definite and memorable period in the history of the Bible Canon. Shortly before the Council of Trent, at which time the Apocrypha received its full canonization, God raised up men who translated the Bible into the vernacular, and who put the deuterocanonical books in an intermediate position between the Old and the New Testaments.

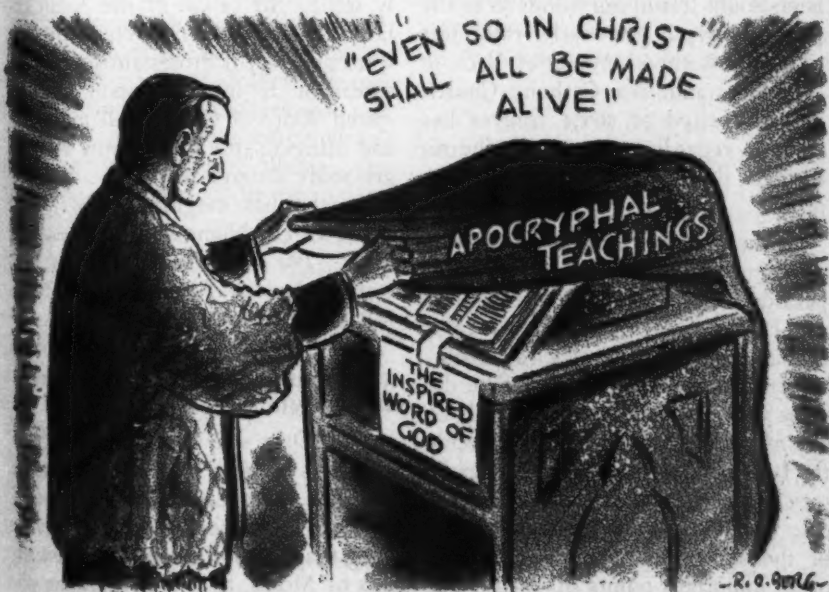
The Zurich Bible of 1529, Luther's Bible of 1535, and the Geneva Bible of 1560 placed the apocryphal books by themselves with headings such as the following:

"Here are the books which are numbered by the ancients among the biblical writings, and which are not found in the Hebrew Canon . . .

"It is true that they are not to be despised, inasmuch as they contain good and useful doctrine. At the same time, it is very right that what was given by the Holy Spirit should have preeminence above what came from men." (Cf. The titles given to the apocryphal books in the Zurich and Geneva Bibles.)

The reformers made repeated attempts to remove from the Scriptures the uninspired books. During the Synod of Dort, which was held in 1618, there were men who were eager to have them eliminated completely from the Bible. All they were able to accomplish in this respect was to separate them from the authentic canonical writings. The new versions which appeared placed them by themselves as an appendage or supplementary matter.

On May 3, 1827, the British and Foreign Bible Society finally decided



to completely exclude the Apocrypha from the Bible. The Edinburgh Committee of this society protested against translating them and sending them to the heathen. From this date on, the Protestants of America and Britain have not published them as a part of the Sacred Scriptures.

It is worthy of note that the English Revised Version published in 1885 received its special promotion from the Church of England, yet there is not one word translated from the Apocryphal writings, or any reference made to them. The American Revised Version likewise ignores them.

THE COUNCIL OF TRENT AND THE APOCRYPHA

During the Middle Ages there were many who fluctuated between the positions of Jerome and Augustine on the strict and the larger canon. But there is no doubt left in our minds as to the position which the early reformers took on this important matter. Because of their stand, the Catholic Church felt compelled to settle forever her position regarding that which the reformers designated as "pseudepigrapha."

In the year 1545, the great Council of Trent convened which lasted over a period of eighteen years. This council was characterized by dogmatism rather than erudition. Ecclesiastical authority was not to be mentioned. The decrees issued by this august assembly of the fifty-three prelates were to decide the future state of the church. The historical effect upon the church by the decree which was made on the question of the apocryphal books, as well as other important points of doctrine, is

quite obvious. It closed definitely the field of free research and led to the canonization of tradition, putting it upon equal value with the Holy Scriptures.

It was on April 8, 1546, in the Fourth Session, which was one of the most important sessions of the Council, that a decree was passed declaring the books of the Apocrypha to be part of the Word of God and anathematizing all who would question the validity of that decree. The following extract, taken from the decree of the Council of Trent, will attest to the inexorable edict:

"Whoever shall not receive, as sacred and canonical, all those books and every part of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions; LET HIM BE ACCURSED."

While the Council of Trent officially settled the canon of the Latin enlarged text, it did not retard the onward progress of Protestantism and the spread of the inspired canon. The inspired Word of God is still marching and bringing true Christianity to hungry souls throughout the world. The One who has magnified His Word above all His Name has a jealous care for it. "*For Thou hast magnified Thy word above all Thy name.*" (Psalms 138:2b.)

WHY PROTESTANTS REJECT THE APOCRYPHA

The reason why the sixty-six accepted books of the Bible harmonize is that the same divine mind inspired each writer. If John had written something that did not agree with the writings of Moses, then we would be ob-

lized to reject the gospel and epistles of John and the Revelation.

The first five books of the Bible are the criterion for all other works claiming inspiration. If the doctrines found in the books of Apocrypha do not in every instance agree with what Moses wrote, then they are to be discarded and should find no place in the canon of the Inspired Word.

This test when applied to the apocryphal books finds them teaching doctrines that are contrary to what Moses and the other prophets have written. This is the reason they were not placed among the other books of the Old Testament, when canonicity took place in the days of Ezra.

Neither Christ nor the apostles quoted from the books of the Apocrypha. St. Jerome rejected them from his Latin Bible because they were not written in the Hebrew language.

The Catholic Church at the Council of Trent placed the Apocrypha on an equal footing with the other inspired books of the Bible, and all who do not receive the Apocrypha as of equal authority with the Holy Scriptures are anathematized [cursed] by the church.

But why does the Catholic Church continue to hold on to these uninspired writings? It is because their false, fictitious teachings, such as prayers for the dead, false cures, virtue in a burning heart of a fish to drive devils away, alms deeds delivering from death and sin (salvation by works), etc., endorse the doctrines of the church.

The following are a few texts taken from various apocryphal books which give the reasons why they are rejected by non-Catholics:

MAGICAL ART TAUGHT

"Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines . . . Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish? And the angel, answering, said to him: "If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kinds of devils, either from man or from woman, so that they come no more to them." (Tobias 6:5, 7, 8.)

Such teaching is nowhere taught in the rest of the Holy Scriptures. Whoever heard of the heart of a fish possessing such magical, supernatural power as to drive away "all kinds of devils?" It would be incredible to believe that God would have any of His angels give Tobias, or any other man, advice to practice such bewitching art.

Satan cannot be expelled by any conjurer's trick. It is only through the name of Jesus that the enemy can be put to flight.

Christ said it was in His name that Satan would be cast out. (*Mark* 16: 17.) If smoke from the burning heart of a fish could cast out devils, we would have no need for Christ.

Paul commanded the devil in the *name of Jesus Christ* to come out of a woman. She was delivered from the evil power. (*Acts* 16:18.) All this does not harmonize with the writings of Tobias.

Peter, at the Temple Gate, evidently knew nothing about the miraculous power advocated by the apocryphal

book called Tobias, when he commanded the lame beggar, "*In the name of Jesus Christ of Nazareth, rise up and walk.*" (Acts 3:1-8, 16.)

GIVING OF ALMS CLEANSSES SIN

"Prayer is good with fasting and alms more than to lay up treasures of gold. For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." (Tobias 12:8, 9.)

If charitable offerings could purge our sins, then we would have no need for the blood of Christ. We are redeemed not with corruptible things as silver and gold—or alms—but with the precious blood of Christ. (1 Peter 1:18, 19.)

Here again we find a direct statement from the Apocrypha that strikes at the very heart of the atonement of Christ by injecting salvation by works. This is the doctrine of the Catholic Church—"works of satisfaction."

"Alms resisteth sins." (Ecclesiasticus 3:33.) It is not the keeping power of Christ that is here advocated, but works. This deuterocanonical book does not harmonize with Jude 24:25; 1 Peter 1:5; Psalm 119:11.

SINS PARDONED BY PRAYER

"He that loveth God, shall obtain pardon for his sins by prayer." (Ecclesiasticus 3:4.)

Sins are not pardoned *by prayer*. If that were true we would not have any need of Jesus. All heathen people pray, but are their sins pardoned?

Sins are pardoned by Jesus Christ and His sacrifice on Calvary. (Proverbs

28:13; 1 John 1:9.) The "Advocate" is the One alone who can pardon sin for "*He is the propitiation of our sins.*" (1 John 2:1, 2.)

PRAYERS FOR THE DEAD

"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." (2 Maccabees 12:43-46.)

These texts, the Catholic Church claims, give her authority for the doctrine of purgatory. Prayers and masses for the dead are accepted and believed by every devout Catholic. The money that flows into the coffers of the church each year for masses for the departed souls is beyond anything that we can imagine. This teaching has been a source of great revenue to the Church.

But a "second chance" for salvation is not Scriptural. "*It is appointed unto men once to die, but after this the judgment.*" (Heb. 9:27.) Christ rebuked a disciple for wishing to attend his own father's funeral. "*Follow me: let the dead bury their dead.*" (Matt. 8:22.) Christ knew the vacancy in the heart of his follower on the death of his father and felt compassion toward him. But by so commanding, He stressed the fact that the living are to be evangelized, not the dead.

PURGATORY TAUGHT

"The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery: and their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality." (Wisdom 3:1-4.)

The Catholic Church bases its belief for the doctrine of purgatory on these texts. "Though in the sight of men they suffered torments, their hope is full of immortality."

The "torments" which the "just" are in, the church says, refers to the fires of purgatory where their sins are burned out.

Their "hope" full of "immortality" means that after having suffered sufficient time in the fires of purgatory they are permitted to pass into heaven. The following quotation states the teaching of the church:

"The defined teaching of the church is expressed in the words of the Council of Trent: 'That there is a purgatory and that the souls detained there are benefited by the prayers of the faithful and especially by the acceptable sacrifice of the altar.' . . .

"The souls who go to purgatory are saved. They are certain of heaven, and shall reach it as soon as they are prepared for it. Purgatory has been called the vestibule of heaven . . . In purgatory the

souls can themselves wipe out their debt only by suffering. Yet purgatory speaks of forgiveness as well as penalty:—of penalty on the part of those who suffer there; of forgiveness on the part of God who is moved by the prayers and good works of the living to remit that penalty either whole or in part." *Catholic Religion*, Charles E. Martin, pp. 288-290.

"All the souls in purgatory have died in the love of God, and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's mercy allots them a place and a time for cleansing and preparation."—*A CATHOLIC DICTIONARY*, William E. Addies and Thomas Arnold, p. 702, Art. "Purgatory."

Such teaching does away with the complete atonement of Christ. If sin can be burned out, then we have no need for our Saviour "... the blood of Jesus Christ, His son, cleanseth us from all sin." (1 John 1:7.)



Thy word have I hid in mine heart, that I might not sin against thee. I will delight myself in thy statutes: I will not forget thy word.

Psa. 119:11, 16

ANGEL TELLS A FALSEHOOD

"The angel said to him [Tobias]: I will conduct him [son of Tobias] thither, and bring him back to thee. And Tobias said to him [the angel]: I pray thee, tell me, of what family or what tribe art thou? And Raphael the angel answered . . . I am Azarias the son of the great Ananias. And Tobias answered: Thou art of a great family." (Tobias 5:15-19.)

Imagine an angel of God lying as to his identity! Should he do this, he would be guilty of violating the ninth commandment.

By contrasting the following statement with that recorded in the book of Tobias, we can readily understand why Christ never quoted from the apocryphal books.

"And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." (Luke 1:19.)

WOMAN FASTING ALL HER LIFE

"And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel." (Judith 8:5, 6.)

This sounds like some of the Roman Catholic legends regarding their canonized saints.

Can anyone picture a woman fasting all her life with the exception of once a week, and a few other times during the year? Christ fasted forty days, but not all His life.



Thy
word is
truth.

John 17:17

ANOTHER BIBLE CONTRADICTION

"O Lord God of my father Simeon, who gaveth him a sword to execute vengeance against strangers." (Judith 9:2.)

Did the Lord give a sword to Simeon to destroy the people of Schchem? Was it a righteous deed? Note what Jacob his Father said as recorded in the book of *Genesis*.

Jacob did not condone the act. "Ye have troubled me to make me stink among the inhabitants of the land," were the words of rebuke to his sons. (*Genesis* 34:30.)

Jacob, in his dying blessing, pronounced a curse upon Simeon and Levi, for their cruel deed. He said their "anger" was "fierce," and their wrath

"cruel." (*Genesis* 49:5-7.) Because of this they were to be divided and scattered in Israel. God had nothing to do with that wicked deed in giving a sword into the hand of Simeon to execute vengeance.

Vengeance belongs to God. He is the One who will repay. "*Vengeance is mine; I will repay saith the Lord.*" (*Romans* 12:19.)

Do not recompense evil for evil. (*Romans* 12:17.) Simeon was doing contrary to this admonition.

So, the book of Judith must be placed with the uninspired works. It should have no place in the canon of the Holy Writ. An apologetic annotation is made on Judith 10:12, thus showing that the translators saw a discrepancy:

"In this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with truth. But all that is related in scripture of the servants of God is not approved by the scripture; and even the saints in their good enterprises may sometimes slip into venial sins."—Footnote, *Catholic Bible* (Douay Version), p. 533.

IMMACULATE CONCEPTION

There was only One whom the Holy Word states was immaculately conceived and that One was our Saviour. (*Luke* 1:30-35.)

In the book of Wisdom, the following texts support the doctrine of freedom from original sin by receiving a "good soul" and "a body undefiled."

"And I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled." (*Wisdom* 8:19, 20.)

Here again is a doctrine that the other books of the Bible do not support. (See *Psalms* 51:5; *Romans* 3:23.)

CRUELTY AND SELFISHNESS TAUGHT

"Give not to the ungodly: hold back thy bread, and give it not to him." (*Ecclesiasticus* 12:6.)

Can anyone picture the Lord inspiring any man to write such counsel for His people to follow? Here is what He did cause to be written:

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

—(*Proverbs* 25:21, 22)

The great apostle Paul, who suffered more at the hands of his enemies than any other prophet, quoted these texts from *Proverbs* when writing the book of *Romans*. (*Romans* 12:20.)

There is no doubt there were many of Christ's enemies among those He fed while here upon earth. (*John* 6:5.) In His Sermon on the Mount, which is the Christian's rule to follow, He definitely told us to love, bless and pray for our enemies. "*Blessed are ye when men shall revile you and persecute you . . . for great is your reward in Heaven.*" (*Matthew* 5:11, 12; 44-48.)

Naturally, the question will arise, which teachings am I to follow—the Apocrypha or the sacred inspired books? The answer is found in *Isaiah* 8:20: "*To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*"

Outside Of Christ —

There Is No Salvation

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

MUCH PUBLICITY has been given to the controversy within the Roman Catholic Church as to the correct interpretation of its dictum, "Outside of the Church there is no salvation." The 'liberal' faction would not exclude some Protestants and others from salvation, yet insist that all who are saved must belong, at least "in desire" through invincible ignorance, to the Roman Catholic Church. Father Feeney and his followers insist that only those who "actually" belong to the Roman Catholic Church can be saved.

The entire controversy thus involves the false teaching, first dogmatized into Christianity by Pope Innocent III at the Fourth Lateran Council in 1215, that salvation essentially depends upon membership in the organization of the Church of Rome. Nothing could be farther from the truth. Christian churches were established for a useful purpose — the preservation of order and discipline in Christian communities and the safeguarding and defense of the deposit of faith. But no particular church organization can lay claim to be the exclusive and essential means of salvation.

Christianity differs from other religions in that it centers around a Person—the Person of Jesus Christ, the Son of the Living God. He Himself makes this clear: "*I am the door: by me if any man enter in, he shall be saved*" (John 10:9); "*I am the way, the truth, and the life: no man cometh unto the Father but by me*" (John 14:6).

This error of Roman Catholicism in making salvation depend upon identification of the individual with its ecclesiastical organization is part of its universal error of completely identifying itself and all that it teaches with Jesus Christ Himself, and claiming to be the sole dispenser of grace and salvation. This is a groundless assumption that is flatly contradicted on almost every page of the New Testament.

Christianity is essentially a personal religion, and its central teaching is that salvation is dependent upon the personal acceptance by the sinner of Jesus Christ as his Saviour and Lord. There is no other way in which salvation can be obtained. It means that, *Outside of Christ there is no salvation.*



Thou Art So Faithful

By AVIS B. CHRISTIANSEN

Thou art so faithful, Lord Jesus,
To one so unworthy as I.
Thou leadest my feet in green pastures,
Yea, Lord, where the still waters lie.
Thy rod and Thy staff are my comfort,
Thy sword and Thy shield are my stay.
Thy love never falleth, Lord Jesus,
So faithful art Thou day by day.

Thou art so faithful, Lord Jesus,
Though oft I have doubted Thy love.
Yea, over and over Thy mercy
To me Thou dost tenderly prove.
Though I am so weak and so sinful,
So prone, Lord, to wander astray,
Thy grace never falleth, Lord Jesus,
So faithful art Thou day by day.

Thou art so faithful, Lord Jesus,
On Thy precious Word I can rest.
To the Rock of all ages I've anchored,
Where sin cannot harm nor molest.
Though troubled the billows about me,
Thy Word is my strength and my stay,
Thy truth never falleth, Lord Jesus,
So faithful art Thou day by day.

Bible Society **A** T THE CLOSE of Increases a two-day session Budget of its 31st annual meet- ing, the Advisory Council of The American

Bible Society announced last Nov. 30 a budget of \$3,146,000 for 1950. This amount exceeded by \$800,000 the budget for 1949, and represents in a major part the increased portion allotted to meet the demand for Scriptures in Japan. Gen. MacArthur has estimated that 30,000,000 copies of the Scripture could eventually be used in Japan, reports the N. Y. Times of last Dec. 1.

The Society announced a drive will be put on to get 500,000 new members to assist in meeting financial requirements. Dr. Eric M. North, secretary in charge of the

foreign work, who recently returned from Japan, said four million copies of the Scriptures had been distributed in that country since the war and three million more would be distributed next year. Dr. Gilbert Darlington, treasurer, reported the estimated printing requirements of the Society in the United States for 1950 would be 13,695,000 copies of the Scripture.

The Society's program includes sending finished books and materials for printing of Scriptures to supply the Eastern Zone in Germany with 400,000 Bibles, 300,000 Testaments and 2,000 Scriptures for the blind. In addition 200,000 Bibles, 300,000 Testaments and 2,000 Scriptures for the blind have been earmarked for the Western Zone.

March, 1950

Christophers Break Into Movies

A THIRTY-MINUTE movie, 'You Can Change The World,' was completed last Nov. 30 in Hollywood, California. The film deals with the principles of The Christophers, a Roman Catholic organization dedicated to the idea that citizens should put their moral concepts to work in society, and was directed by Leo McCarey with Jack Benny, Loretta Young, William Holden, Paul Douglas, Bob Hope, Irene Dunne, Rochester, and Ann Blyth in the cast. The Rev. James Keller founder of The Christophers appeared in the film which he described as a "talk about the ideas of The Christophers."

The film is the first of thirty short pictures, reports the N. Y. Times for last Dec. 1, which Father Keller hopes to make, illustrating the practices of The Christophers. 200 prints will be made of each subject, and they will be shown without charge to any interested groups throughout the country, he said. The cost of the first subject to which the director and the stars donated their services, was \$30,000, contributed in small amounts by interested people. The remaining projects in the program will be filmed as funds become available from other contributions, he explained.

God Warned Us Long Ago About the Papal Antichrist



The Reformers **ACTED!**—called Papacy the Antichrist—and strong Protestantism resulted. The Jesuits **COUNTERACTED!**—with Future Anti-Christ Fable—and dead Protestantism resulted. Then something **REACTED** and efforts like **THE GNAT** resulted.

Do Futurist views irk you? Read **THE GNAT** and rejoice. **THE GNAT**, however, besides reviving the Reformers' Simple Prophetic View, sees Romanism, not Communism, as Public Enemy No. 1. In "Russia, Nemesis of Papacy" (30¢, new edition) **THE GNAT** proves, from Scripture, God may use Russian Sickle to "cut down" Pope-serving, Pope-appeasing "Christianity" as He used Assyria of old to punish idolatrous Israel. Be warned!

Order your **GNAT** now \$1.00 a yr., 4 issues) and get copy of "Russia, Nemesis" **FREE**. Eric C. Peters, R.F.D. Box 112, Blackwood, N. J.

Saint Patrick-- His Place In History

BECAUSE of the false identification of St. Patrick with the church of Rome, his work as a Christian missionary and his place in history have been entirely misunderstood.

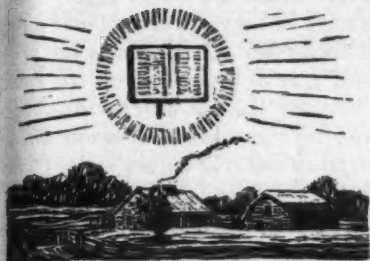
Unlike Augustine, Apostle of England, Patrick was no messenger or instrument of the pope in Rome. He was a missionary of the evangelical Christian faith to a country beyond the bounds of the Roman Empire; for Ireland, unlike England, was never conquered by the Romans. He had Gallic, not Roman training; nor had the bishop of Rome as yet become a spiritual Caesar Augustus as he is today.

Yet Patrick was an Apostle of the *Roman Idea* in the best sense of the word, but it was the idea of Christianity being made co-extensive with the Roman Empire, that is, truly universal or *catholic*. It did not mean subjection to the Holy See at Rome, for that narrowed the scope of Christianity and made it Roman, not universal. It was the betrayal of that idea by the popes of Rome—the making of Christianity Roman and authoritarian rather than truly catholic and democratic—that has been responsible for the failure of Christianity to this day to become the religion of universal brotherhood and equality, welding all the nations together into a truly Christian, democratic union.

It was many centuries after Patrick's time that the Irish church changed to forms of doctrine, practices and government which he never would have approved. Patrick founded a monastic, communal, not a hierarchical church. There are no traces of bishops in the Roman sense in Ireland until after the sixth century, and the full Roman church government and practices were only brought to Ireland at the time of the English invasion in the eleventh century.

Noisy parading on March 17, to honor St. Patrick as an apostle of Roman ecclesiasticism, is but to mock him and to deny him his rightful place in history as a valiant apostle of the true Christian faith and the evangelical brotherhood of all men and nations.

The Gospel and Ireland



by

FRED C. GIBSON

IRELAND IS THE LAND where, it is said, "the inevitable never happens and the impossible is always taking place." Our Lord has instructed us to "discern the signs of the times" regarding His coming kingdom, and the signs in Ireland inspire us in the hope the spiritual movement may take place within the Church of Rome. This movement if fostered and encouraged, may ultimately lead to a reformation, the first Ireland has ever experienced. This reformation, if it is to come, will be brought about by Bible reading on the part of our Roman Catholic countrymen.

One large factor in the development of this possible reformation is the growing literacy of the people. Ireland has passed through a renaissance. The Irish people, with very few excep-

tions, can now read and consequently can study the Scriptures for themselves. Literacy was a precursor of the reformation in the sixteenth century.

A spirit of nationalism and a tendency for Irishmen to think for themselves is engulfing the country. The Irish lads who served with the British in the last war are now home again with new ideas of religion. There is growing anti-clericalism and, we believe from the increased Bible reading, a definite waning in the power of the priesthood.

There has also been during the past few decades, a remarkable change in the attitude of the Roman Catholic Church toward the Bible. Early in this century Cardinal O'Donnell published an amazing Pastoral in which he urged all Roman Catholics, and especially

[The month of March with its tribute to Saint Patrick is of special significance to those in America whose forefathers lived in Ireland. Many of the former priests who have been helped by Christ's Mission are of Irish descent. Our editor, L. H. Lehmann, was born and educated there and three years ago returned for a brief tour to present our message in many of the large halls and churches in the British Isles. It was during his recent visit Dr. Lehmann met Mr. Gibson, director of the Irish Mission. It is with great interest this report is presented and we covet the prayers of our readers for the Irish Mission and the Roman Catholic brethren in Ireland who are still blinded by the fears and superstitions of the Roman Catholic Church.]

March, 1950

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young people, not only to read the Scriptures but to memorize one of the Gospels. Recently Pope Pius XII in his encyclical, *Divino Afflante*, made the striking statement:

"Christ, this author of Salvation, will be better known by men; more ardently loved; more faithfully imitated by them, according as they are moved with a more eager desire to know and meditate upon Holy Writ, especially the New Testament."

There is also the newly published Monsignor Knox Roman Catholic version of the New Testament which consistently translates the Protestant word "repent" for the Roman Catholic word "do penance."

Probably one of the most encouraging signs of the time is that the work of colportage in Ireland is no longer being conducted in a haphazard way, but has a very real constructive character. In 1949, the colporteurs of the Irish Mission made 69,687 sales of Gospel literature. This included 45,794 Scriptures, of which 40,830 were purchased by practising Roman Catholics. With the use of two automobiles, the work of our Mission has been greatly increased. Results in the western counties have been most gratifying. In counties Donegal, Mayo, Galway, Clare and Kerry, practically all the isolated districts have been worked; hundreds of lonely homes have been visited for the first time; and the Scriptures have been eagerly purchased. People have been willing to discuss the subject of religion, and many have been anxious to know the difference between the various religions. At the same time, many of the islands off the coast have been visited and the Scriptures sold in practically every house. One of the colpor-

teurs writes, *"It is impossible to describe the thrill of landing on a small lonely island with only eight houses, placing in each of these homes a copy of God's Word, explaining the Scriptural way of salvation to each household and bearing our personal testimony of the assurance that our sins are forgiven and that we are sure of heaven when we die."*

The Irish Mission, originally named The Presbyterian Mission To Roman Catholics in Ireland, was organized by Scottish colonists "for the purpose of considering the best means of carrying forward and extending the missionary operation of the Presbyterian Church." It was the first time on record an entire denomination met to devise and adopt measures for disseminating the Gospel throughout the length and breadth of Ireland. For 300 years the Irish Mission has never ceased to circulate the Scriptures among the Roman Catholics of Ireland and to endeavor to make known the Gospel as revealed in the Scriptures.

The Irish Mission largely owes its existence and continuance to the deep rooted conviction among Evangelical Protestants that the real cause of the trouble in Ireland is not primarily economical or political, but religious, and therefore it must, necessarily, have a religious cure. The Border, which Messrs. Costello and McBride and others have been so loudly proclaiming to audiences in America and Canada as having nothing whatever to do with religion, is, as Sir Basil Brooke has more truthfully stated, "Only the outward expression of racial and religious differences which are deeply rooted in the souls of Irishmen and are irreconcilable." As long as Roman Catholic-

remains *semper eadem*, and Evangelical Protestants are loyal to their Reformed Faith, by no spirit of compromise and by no attempts to placate the papacy can these irreconcilable principles be made to agree. Nothing but the light of God's Word can scatter the darkness of error and superstition which beclouds the minds of so many of our Roman Catholic countrymen, and nothing but the reconciling work of the cross can break down the barriers which for generations have separated Irishmen from each other.

RESULTS OF COLPORTAGE

The following incident will show how God is working in Ireland through our colporteurs.

One of our colporteurs called at a farm where he was courteously told by the farmer that he need not trouble to open his bag, as they were Roman Catholics, and any religion they needed could be gotten at the chapel, and any religious books they required could be obtained at the same place. The colporteur quietly closed his bag and began to talk about conditions in general and after a friendly conversation left. Some weeks later he called at the house again, was welcomed, and sold a Douay Testament to the farmer. When he visited the home a third time, the man asked him to go out in the back of the house and confided:

"I have read the Testament through, and am greatly puzzled because I have failed to find in it what I expected to find, . . . the things which we regard as the very heart of our religion. How can it be the Scriptures of our Church as you told me?"

The colporteur explained how the New Testament contained the original teaching of our Lord and His Apostles, and that it was only later that Confession, and the Mass, and Purgatory, and the worship of the Virgin were brought in by the Church of Rome. He then explained to him what the Scriptures taught about the all important matter regarding our salvation from sin by Jesus Christ.

The next time our representative called, the farmer asked him to go for a walk, and

in a quiet spot he told him that as a result of reading the Testament he knew his own life was not right, and wanted to know how he could be saved. In a lonely place they knelt, and that day that Roman Catholic trusted Christ alone as his Saviour.

The sequel of this story is best told in the report of the colporteur only recently received:

"In another home in K—the man stood looking at me for a long time before he spoke; I think I had gone over all the Scriptures in my bag before he opened his mouth.

"Do you know B— M— outside T—?"

"It was now my turn to stand and stare. At last I replied quietly, 'Yes, I do. I know him well.'

"What," he exclaimed, 'have you done with him?'

"Oh," I said, 'I explained God's way of salvation and sold him a New Testament. What occurred afterwards was the work of God.'

"He's my brother," the host replied. 'I visited him a month ago and he is a different man.'

Apart from the evangelization of the Irish people as a whole, we can see no hope of Ireland's becoming what we pray it may once again be, the land of saints like St. Patrick, Ireland's first great Evangelist, like Columba and Columbanus to whose Biblical teaching and missionary zeal the evangelization of England, Scotland and Europe are largely due.

Move on, blessed Spirit! move onward
in gladness

Till with Christ's precious freedom
our country is free:

Till her sweet harp, renewed, and no
longer in sadness,

Pours the pure songs of Zion sub-
lime o'er the sea!

O Erin! when clouded with darkness
and sorrow,

Even then didst thou light the dark
sea with thy smile;

How bright shalt thou shine on that
fast coming morrow,

When the light of the Lord shall il-
lumine thine Isle!



► A FRENCH EDITION of the authoritative Vatican newspaper, 'Osservatore Romano,' is now being printed in Paris. This is a digest of the parent paper, which now is printed on Swiss presses in the Vatican City and has a circulation exceeding 100,000. A Spanish-language edition is also being planned for Spain.

► DESPITE considerable pressure and its large proportion of Catholic citizens, the Federal Government of Canada has refused to name an ambassador to the Vatican. Such an appointment has been effectively opposed by non-Catholic groups.

► MEMBERS OF 52 Protestant denominations contributed for local church expenses and benevolences, a total of \$1,001,574,371 in 1949, reports the United Stewardship Committee. This indicates a total increase of 13.6 over 1948, Dr. Harry S. Meyers, Council Secretary says, but stresses that this does not include contributions by 200 smaller Protestant denominations. It was estimated that their total would be at least \$50,000,000. This total also excludes millions of dollars contributed to church-related colleges, seminaries, and hospitals.

► A GIFT from the Catholic Daughters of America of \$5,000, which was presented to Pope Pius XII on the occasion of his 50th ordination anniversary, will be used to extend the facilities of the Vatican radio, Bishop Vincent S. Waters, Chaplain of the C.D.A. reports.

► SPEAKING TO the Roman Rota, high court of the Catholic Church, Pope Pius XII reiterated last Nov. 14 the Church's adamant stand on divorce. [See CCM January, 1950.] Prior to the Pope's address, Dean of the Rota, French Monsignor Andrea Julien, reported that the Tribunal, in its judicial year just ended, examined 137 requests for marriages annulments and had granted 51 such requests.

► JUST FIVE MINUTES before the deadline last Dec. 7, 20,660 signatures had been placed on a petition to put an initiative at the next general election for the repeal of the State law now permitting the use of public school bus transportation for children in private and parochial schools on the Massachusetts ballot. The minimum required was 20,000. Since the margin was so small, reports the *Christian Century* of last Dec. 21, opponents of the move are expected to challenge each signature. If the signatures are verified, the State Legislature must act on the initiative petition. If the Legislature rejects the petition, 5,000 more signatures would put the question on the election ballot.

► "AFTER A formal petition to Cardinal Spellman and compliance with all of the requirements," Clair McGuinness Obolensky was reconciled to the Roman Catholic Church. Nation-wide attention was drawn to her excommunication, when Mrs. Obolensky, following her marriage in a Roman Catholic Rectory, participated in an additional ceremony in the Russian Greek Orthodox Cathedral, the church of her husband's choice.

► A DOOR-TO-DOOR campaign to enlighten non-Catholics on the plight of the Catholic schools in Britain has been launched by Bishop George A. Beck, chairman of the Hierarchy Schools Co-ordinating Action Committee. The canvass will be conducted throughout Britain through various Catholic organizations. [See CCM, January, 1950.]

► THERE ARE now 37,000 imprisoned in Spain, according to Minister of Justice, Raimundo Fernandez Cuesta, reports the N.Y. 'Times' of last Jan. 3. Under an amnesty in honor of the Holy Year, 5,000 prisoners are to be freed, and 8,000 are to have their sentences reduced. There was no break-down of the number of political or criminal prisoners.

► THE LIFE of Pope Boniface VIII, who proclaimed the first Holy Year in 1300, will be filmed by an Italian film company.

► **MAYOR O'DWYER** of New York City was married last December in the Roman Catholic Church of the small town of Stuart, Florida. His wife, the former Miss Sloan Simpson, is also a Roman Catholic, but divorced. The marriage was allowed by Roman Catholic Church authorities because Miss Simpson's former marriage was not performed by a Roman Catholic priest and was, therefore, according to Catholic teaching, not a valid marriage.

► **THE SUPREME COURT** in Canada, now its final court, has recently been enlarged from 7 to 9 members. 4 of the 9 are Roman Catholics. Louis St. Laurent, Prime Minister of Canada is also a Roman Catholic.

► **OF THE TOTAL** of 3,500 Roman Catholic college students in Holland, more than one half attend non-Catholic colleges, complains the Catholic University of Nijmegen, Holland.

► **THE INSCRIPTION**, "In God We Trust," now used on our national coins, was suggested in 1864 by Secretary of the Treasury, Salmon P. Chase. Chase wrote to the Director of the Mint in Philadelphia as follows: "*No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coin.*"

"NEITHER FISH NOR FOWL"

"I sat with a group of Jewish Christians in Munich, Germany", relates our General Secretary, "as they opened their hearts before me". They said, "Wir sind weder Fisch noch Fleisch"—we are neither fish nor fowl.

"The Jews have washed their hands of all responsibility toward us. And because of our faith in Christ, to so-called Christians we are merely Jews."

Thousands of Jewish believers in Germany and elsewhere are victims of this double discrimination—suffering both as Jews and believers in our Lord.

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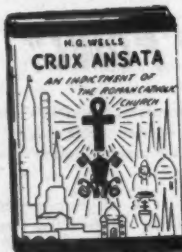
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► IN COVINGTON, Ind., 150 Marathon Bible readers read the entire New Testament and the Book of Psalms in less than 24 hours last New Year's day, beginning at the stroke of midnight when the old year ended. The exact time was 22 hours and 23 minutes. As reported in the N. Y. 'Times' of Jan. 3, the Rev. B. R. Minton who sponsored the reading estimated that the participants averaged about ten minutes' reading apiece as they passed the Bible around.

► THE HIGHEST Brazilian decoration that can be conferred on a foreigner has been awarded to Cardinal Spellman recently. It is the Grand Cross of the Order of the Southern Cross, and for the first time in history such an award was presented to a United States prelate.

► BECAUSE of the important role played in aiding the distressed during the earthquake last August, more cordial relations between the Gospel radio station, H.C.J.B., and the Ecuadorian Government have been established. Less pleasant relationship in past years was due in a large part to the influence of the Roman Catholic Church on the Ecuadorian Government.

► MEMBERSHIP of the Methodist Church increased to 8,792,569 during 1949, according to official figures made available by the director of the statistical office in Chicago. This equals a net gain of 141,507 over 1948. As reported in the N.Y. 'Times' of last Jan. 1, Church and Sunday School membership now stands at 5,807,959. Contributions also showed a gain of \$32,861,934 over 1948. The report covered the Methodist Church's 106 Annual Conferences and Missions in the U.S. and possessions, but not Methodism's Conferences overseas.

► WHAT CAN interrupt a Bishop's sermon? Well, recently Roman Catholic Bishop Jean Remond of Nice was preaching at a service in Paris. Surprised worshippers watched a layman mount the steps of the pulpit and confer with the Bishop, who then addressed the congregation: "This is apparently half-time in my sermon and it is also the end of the Nice-Lille football match. I am glad to say that we have won by three goals to two." He then resumed his sermon.

CONFLICT BETWEEN Church and State still wages in Britain. Whatever the domination of the religious school, the State provides the running expenses and the Church supplies the building. There are 1,829 Catholic schools in Britain with 173,732 students. The Church of England maintains 9,104 schools, the Methodist 17, and other Churches a total of 461. A recent Roman Catholic proposal to lease Catholic schools to local education authorities at nominal rents was vehemently rejected by a memorandum drawn up by the Ministry of Education. The memo asserted that "The Roman Catholic hierarchy has always aimed at throwing the whole cost of their schools upon public funds and has not ceased to do so."

NEWLY ELECTED head of the Greek-Orthodox Church in North and South America, Archbishop Michael, was enthroned last Dec. 18 in New York City. As head of 1,000,000 members of the Greek Church, Archbishop Michael succeeds Archbishop Athenagoras, who is now Ecumenical Patriarch of the Greek-Orthodox Church.

► **THE VATICAN RADIO**, for the first time in history, broadcast the full text of the Pope's holiday message last December in the Russian language. The Pope spoke for about 40 minutes.

► **A PAPAL DOCUMENT** dated 1188 and issued by Clement III, was found in a barren stable near Berlin recently. Evidently removed during the Soviet invasion, the document is said to be the oldest papal document in Germany, and formerly was carefully guarded in the Prussian state archive.

► **MORE THAN A MILLION** Holy Year pilgrims had booked accommodations in Rome by last October 28, according to a report in the N. Y. 'Times' of that date. The report added that the Economic Recovery Program had placed 1,800,000 lire from the Italian lire fund at the disposal of the Holy Year Committee "to furnish thousands of apartments and to put up buildings to house pilgrims."

► **HOLY NAME** Man of the Year, Ward B. Hopkins, of Sacramento, California, was reared as a Baptist, married a Roman Catholic girl, and three years later joined the Roman Catholic Church.

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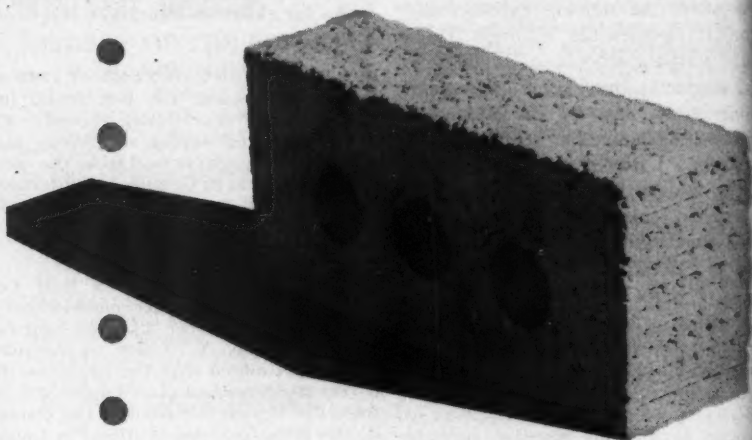
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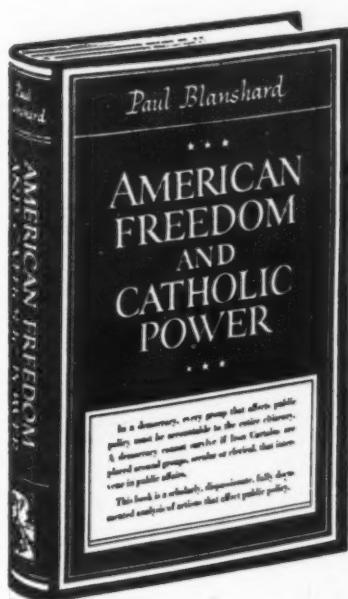
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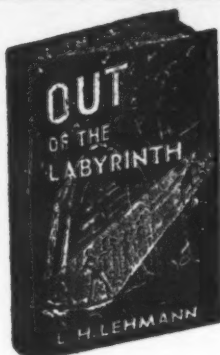
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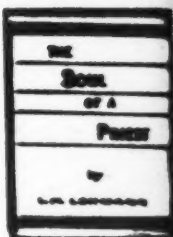
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